241 common to allow some of the sturdier roots to spring up again and give a second crop. I have seen some very fine heads of grain as a result of this method.

251 The crop is stored, unthreshed if millet or maize, in large basket-
578 like receptacles, covered with thatch and standing on stones or supported on forked sticks across which a rough platform is made. It is the work of the man to prepare the grain stores, and I suppose that there is no more prolific source of domestic bickering than these supply. Some men are shiftless, and leave off the preparation of the stores until near to harvest, sometimes exhausting in so doing the patience of the wife. Or he may be neglectful, and leave the thatch unrepaired, rendering the grain liable to suffer from the weather. Many women would far rather see the living hut left in disrepair than that the grain should be imperilled.

251 The store varies in size according to the grain for which it is
●285 intended. The large size is for millet and maize, the small for the small millet and simsim. The Luo name for them is " dero." The large sizes run up to six feet high by about six feet in diameter. The small about four feet by three. They are made from swamp reeds built in a very coarse basket work fashion, and are finished off with a coating of cow dung inside. The better made stores have provision for access to the grain, by the simple device of cutting away a section from the top of the side, just under the thatch. It used to be the
[431 custom for a present of a small basket of grain to be given to the
791] Jabilo or medicine man, after harvest. This custom has already died out in many places.

241 It was the woman's first care to secure seed for the next year.
462 Millet and maize was hung in the head, sometimes outside from the branch of a tree, more frequently from the roof of the hut. Smaller grain, and beans were stored in pots in the living hut, and to ensure their being kept in good condition, it was the woman's duty to empty the contents of the pots periodically onto a " thigo " or large circular flat basket work tray, or some part of the courtyard swept clean, that the sun might keep them dry. Lack of seed, owing to a planting dying off from lack of rain was a serious matter. Seed was then begged from neighbours more fortunate.

422 Not all the grain went into the common store, for all the cultiva-
593 tion was by no means the common united effort of all the members of the family. The main effort of the members was put into the fields from which all were to draw their food supply, but in addition individual members had their own plots which are called " mondo." The head of the family would have his own " mondo," and the grain from this went into a separate store. This grain formed a reserve in

20:Ominde I-5 (ca. 1948) 1952
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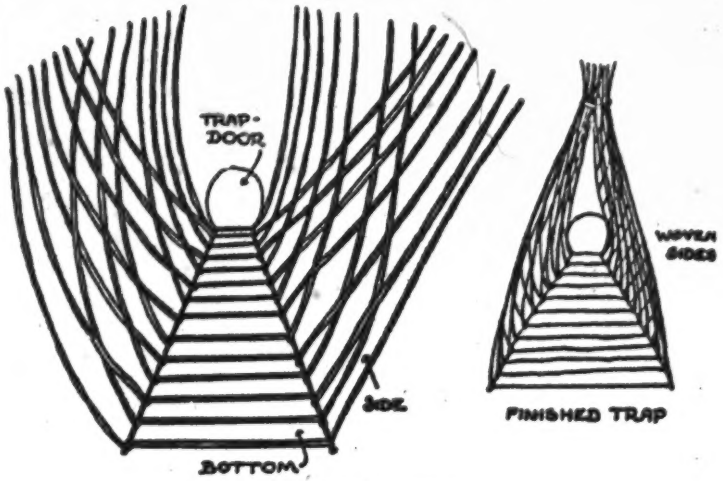
A SELECTION OF PATTERNS WOVEN

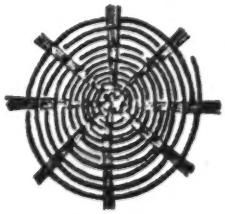
285
[222]



(*a*) A Grasshopper trap

[301]

(*b*) A Wrist Band



(*c*) Pattern for the bottom of a basket

857 both at and after birth, the younger being instructed and guided by the older ones. Boys of about five are usually found in the play groups of the school-going age, but as they grow older they are drawn away to male play groups.

The groups themselves vary in size from two members upwards, though occasionally a girl of this age may

20:Ominde I-5 (ca. 1948) 1952
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be found playing alone. Weaving becomes more popular between these ages, and before the advent of thread this was done by means of grass stalks which were woven into several patterns.

These patterns are still woven sometimes at home and sometimes at play, but although they have not totally disappeared they are no longer much in evidence. Male children are sometimes taught to weave patterns by the girls. At present odd threads gathered from old socks or rags are used while stalks of grass serve as needles.

Age-group friendship. The age-group friendship which characterizes so much of a girl's pre-marital life first makes its appearance during the school-going age. But at this time it is friendship in the simplest sense and is more like a coming-together brought about by common interests. The main feature of the relationship is visiting, combined with moderate entertainment. After taking food the young guests join in the play activities of the friends they visit. The parents also take an interest and put up with the financial burden involved. But the friendship established is essentially external in that it is established between neighbouring girls of two lineages.* Girls visit their friends in groups, and the relationship grows weaker as the girls grow up. It appeared to me that this friendship is strongest just before the advent of their association with males on a sex basis.

As their interest in boys increases, the young girls' natural desire for friendship is fulfilled. Friendships with other girls are very much weakened by marriage and

*Lineages. The term lineages refers to enlarged families with one common ancestor or founder. These may live side by side with the other related lineages. With the common ancestor and the branching family groups, the lineage structure appears as a 'Root System'. As a result of fights between the various lineages in the past, some have been widely dispersed and may be found living among other groups not related to them. Frequent migrations have also tended to complicate the structure.